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RECENT LITERATURE

NOTES AND ABSTRACTS

Official Statistics and the War.—From the point of view of preparation as well as conduct of the war, Germany's official statistics have been of utmost importance in efficiently handling the military, sociological, and economic problems. Without the information furnished to military and civil authorities with regard to needs and stores of provisions, calamities in this predominately economic struggle would have been unavoidable. Several investigations have been made during the last two years in order to obtain a reasonable estimate of the resources and the food supply of the country. Results have not always been satisfactory. Heavy fines had to be imposed for misinformation given by profit-greedy speculators; a great deal of suspicion on the part of the people had to be overcome, and the efficiency of the investigators as well as methods had to be improved. Finally, however, the support of the people was more readily obtained and a number of food restrictions became unnecessary. In many instances special statistical departments have been attached to army units, and most of the statistical offices have had to assume administrative duties. Very valuable information with regard to consumption has been gathered, and the service of the departments has helped to defeat England's starvation policy. Since the soul of statistics is comparison, international statistics are bound to play an important rôle in the re-establishment of the international relations now so woefully destroyed.—Friedrich Zahn, "Die amtliche Statistik und der Krieg," *Jahrbücher für Nationalökonomie und Statistik*, November, 1915. Z. T. E.

The War and the French Universities.—It is desirable to face facts openly even though they may be grim. In the destitution caused by the war there will be tendencies to regard the higher education as a luxury which must wait until the most pressing evils have been healed before it can claim support. Hence the utility of the higher education must be kept before the public. Very calamitous is the loss of such great numbers from the ranks of both faculties and students. In the immediate demand for other forms of activity after the war, ambition will be likely to flow in other than scientific lines. Some take an aversion to pure science because they have falsely conceived it to be a child of German *Kultur*. But science is international. We have not sufficiently recognized the high achievements of French men of science. With our resources shrunk as they will be, we must economize through co-operation between our schools and other intellectual agencies. We must guard against letting our scholars adopt the arid or narrow standards in vogue in Germany. After the war the technical education must be nourished. The stress or war and subsequent reconstruction may reduce the number of students who have no serious purpose. At present, many women are creditably making their way into the higher schools both as teachers and students. Foreign nations have for three generations been learning from Germany in higher scholarship. We may expect that in the future such nations as the United States will come more and more to France, and that we shall receive benefit from them.—Louis Liard, "La Guerre et les universités françaises," *La Revue de Paris*, May, 1916. C. C. C.

The English Prison System and What We Can Learn from It.—Great Britain has an astonishingly small amount of crime, the United States an appallingly large amount. Much of the gradual diminution of crime in England should be placed to the credit of the prison system, and from this system the United States might well learn the following lessons: (1) the jails or local prisons of a state should all be under state control and co-ordinated with the other penal institutions by being brought under one common board of control; (2) the reformatory spirit should permeate the entire prison system, manifesting itself in the grading and classification of all prisoners

in proper facilities for labor and education, and in conditional release; (3) the prison-labor problem is soluble, both for local jails and central prisons, by a proper combination of the state-use, public-works, and state-farm systems, without appreciable competition with free labor; (4) prisons should be freed from partisan politics by securing a civil service law which would put the appointment and promotion of their officials strictly upon a merit basis.—Charles A. Ellwood, *Journal of the American Institute of Criminal Law and Criminology*, May, 1916. M. C.

Community Music.—By community music is meant music in which all the people of the community take part, music which is produced by certain members of the community for the benefit and pleasure of the others, and music which, while actually performed by paid artists, is nevertheless somehow expressive of the will of the community as a whole. The record of choral singing in America shows a constant endeavor to attain grandiose results rather than to foster the love of choral singing *per se*. We should all have music at our own firesides—the place where all good things should begin, and where we find the community in embryo. Then every opportunity should be used to get large groups of people to sing—in church, on Memorial Day, at Christmas time, at patriotic gatherings, and at dedications. What a splendid expression of devotion, of commemoration, of dedication, of sacred love for those who died in our Civil War there would be in a thousand voices raised as one in a great, eternal memorial hymn! At Plattsburg last summer, where so many patriotic and fine spirits gathered for military instruction, it seemed a futile thing that they should, as they marched, whistle a fine military tune. Whistling seemed entirely inadequate and inappropriate in comparison with the fine ringing song they might have uttered. If a community will only organize its own singing society, it can not only become self-expressive, but it can give the most wholesome of diversions. It creates for the community a sort of brotherhood. It welds together socially disorganized groups and may be used to develop a true democracy.—T. W. Surrence, *Atlantic Monthly*, May, 1916. E. E. M.

Land-Tenure Reform and Democracy.—The American spirit of democracy was originally the product of equality in opportunity and economic independence. For a time the continuance of this spirit was insured by the existence of a large supply of unoccupied land upon which any man who so desired might settle and maintain a degree of independence. In recent years a change in the form of land tenure has taken place. Tenantry is increasing. For obvious reasons the ideal form of land tenure is ownership. The opportunity to acquire land makes for initiative, independence and citizenship. Tenantry leads to rural deterioration economically, politically, socially, educationally, and morally. Democracy depends, then, upon the widespread ownership of the land by those who cultivate it. The problem is now being attacked by reforms of the land-credit systems. Already in seven states constructive legislation on the subject has been enacted. Each of these state laws provides for long-term loans on the security of farm lands, and for the issuance of bonds on the collective security of farm mortgages. They differ, however, in the machinery to be employed to effect this. Some depend upon the organization of local agencies, others upon a program of state aid. There is a place for both kinds of legislation, but the government should aim to supplement rather than to supplant private initiative. At present there is a distressing irregularity in the methods advanced. Many states seem to be plunging in blindly without an adequate appreciation of what the different phases of the problem involve. The problem is one that should be left to the federal government rather than to the state governments, since the federal government is in a stronger position to carry through an effective program. The problem is a national one, and should therefore be handled in a more uniform way than would be possible under state control.—George E. Putnam, *Political Science Quarterly*, March, 1916.

R. W. S.

Hereditary Nomadism and Delinquency.—Nomadism, or the wandering impulse, is a hereditary racial character, and the transmission of this character has definite bearing upon social problems. Analysis of the family histories of 24 truants who were also delinquent in other ways shows a large proportion of nomadic persons. Of 312 persons studied, 30.4 per cent were found to be affected. A similar analysis of the family histories of 24 non-nomadic delinquents shows very few cases of nomadism

among the relatives. Only 4 out of 318 persons, or 1.2 per cent, were affected. Nomadism in delinquent boys is often closely associated with other offenses, such as stealing, burglary, drunkenness, and sex immorality, but these offenses are also found in non-nomadic delinquents.—J. Harold Williams, *The Journal of Delinquency*, September, 1916. H. C. C.

The Barbarian Prototypes of Some Motifs of Art.—It appears that in some instances it is possible to trace the motifs of works of Christian artists of the Middle Ages back through the Gallic and Roman art to the early Celtic barbarian art. Such cases reveal an evolution of motif and, perhaps, a more striking change in the interpretation of the motif. Thus, the representation of "Daniel in the Lion's Den" may be traced back in this manner to barbarian art, where it symbolizes an entirely different conception. Daniel represents the sun, and the lions about his feet represent fires emanating from the sun. The whole is thus a symbolism of barbarian sun-worship. Other cases show the importance of going backward to find the original motif and additional proof of the evolution of motif.—W. Deonna, "Prototypes de quelques motifs dans l'arte barbare," *Revue de l'histoire des religions*, March-April, 1916. C. L. N.

Timidity and Age.—What is the relation of timidity, the sentiment, true or false, which a being takes when he perceives his singularity, to age? Timidity is pronounced in adolescence because the youth recognizes his singularity with respect to his mature associates and feels the difference in his sentiments, in sight, and status. Children do not feel their divergence from their superiors to the degree which will give them the timid attitudes of youth. But timidity is distributed through all ages, and it may be marked in old age. The life of the aged person tends to be automatic and he is ridiculous in the Bergsonian sense. He feels himself susceptible to ridicule, a fact which is a criterion of timidity. The timidity of the youth is hesitant and awkward; that of the aged person is self-confident and cynical. The latter comes from weak nerves, not from lack of experience. Age is never in itself the cause of timidity. Timidity is always capricious and accidental. One is timid with A and not with B, for no good reason.—L. Dugas, "La Timidité et l'âge," *Journal de psychologie normale et pathologique*, May-June, 1916. C. C. C.

The Moral Bases of Civilization.—In the presence of the terrible war which seems to be threatening the entire framework of Western civilization we may well ask, What are the ultimate bases upon which this civilization rests? There have been various explanations of these ultimate bases in the past, some of which have perhaps been sufficient when judged from the individual point of view, but not when judged from the social point of view. That is to say, they may have explained what governed individuals in their behavior, but they have broken down in regard to group behavior. This appears to be true of the explanations when religion is used as the ultimate basis of civilization. It appears that after all Buckle was most nearly correct when he based civilization on the economic conditions. The civilization of the future to possess stability must rest on the existence of socii whose producing powers are unhampered. This must necessarily mean that they enjoy universal suffrage, freedom of buying and selling, etc. This will tend to lead to the disappearance of the present types of political groupings, and to intra-nationalism. This will eventually solve the problems of group struggle and abolish war.—Henri Lambert, "Les Bases morales des civilisations," *Journal des Economistes*, August, 1916. C. L. N.

The Combative Instinct in Christian Experience.—Christian experience has drawn heavily upon military forms of speech for its expression, from the Epistles of St. Paul to the modern street songs of the Salvation Army. Yet warlike attitudes and expressions present a sharp contrast to the attitudes and teachings of Jesus. This contrast raises the historical problem of how the borrowing took place and the more fundamental psychological question of the relation between the combative instinct and Christian religious experience. The latter problem can best be comprehended in terms of the Freudian doctrine of sublimation, which is an ethical rather than a psychological concept. This approach is justified by the close connection which exists between the sexual and the combative instincts. Both are of significance in a genetic

study of religion, and both are represented in sublimation in the highest types of religious experience. In Christian experience the specifically religious element, that of union with God, is a sublimated sex instinct, while the sublimated combative instinct persists in the moral struggle against evil. Man has the desire for struggle strongly imbedded in his nature, and Christianity, which invites to moral conflict with evil, offers a splendid field for the exploitation of a sublimated combative instinct. To defective sublimation must be charged the sharp contrast between high ideals and the brutal methods sometimes used in their realization.—Pierre Bovet, "L'Instinct combative dans l'expérience chrétienne," *Revue de théologie et de philosophie*, May-August, 1916. H. E. J.

The Genius of England.—England is individual because of her position and the process of selection of her conquerors. Race differences still show: yet all races—Iberians, Celts, Anglo-Saxons, Danes—have been blended. The Normans were the most fatefully decisive of all, because they had learned severe organization and justice, but yet had kept themselves in many respects like the English. Other immigrants have come, attracted by freedom, and have helped to enrich the race—Germans, French Huguenots, Dutch, and Jews. Topography has helped in this blending; yet race predominates over environment. The great figures in politics are from the midlands, where there was greatest mixture. The great soldiers have come from the West, the great sailors from the East. The fair element rarely makes good dramatic artists. In art the Westerners are idealists, those from the East are naturalists. In Literature the West is extravagant but finished, the East crude and heavy. In Shakespeare these varied qualities were fused because he came from Warwickshire, the heart of England.—Havelock Ellis, *North American Review*, August, 1916. J. P. S.

The Mind of Woman.—The question of the mental characteristics of women has been much narrowed down in recent times. In the past women were taught to seek knowledge through men; the importance of children, church, and cooking was not recognized. Sexual differences are consistent with sex equality. Men have greater reserves of energy, hence, more abnormality both in genius and in mental weakness. Dr. Cora Castle finds that only 868 women have done anything which history records as worth while. Women have lacked opportunity. On the other hand, there is a smaller percentage of geniuses among women now than in the eighteenth century because opportunity destroys genius. There are more abnormalities among men because of greater variability. It is hard to get data on comparative efficiency of the sexes, and opinions balance each other. Dr. Heymans of Groningen concludes, after investigation, that the chief difference is one of degree of emotionality, but this difference may be removed by race culture.—Havelock Ellis, *Atlantic Monthly*, September, 1916. J. P. S.

A People's War and Their Education.—The first high hopes of a real moral and national rebirth have not been realized. Selfishness has shown itself in unscrupulous price-raising so that it has had to be regulated by the government. Soon after the outbreak of the war a great deal of dissipation appeared again and life in the large cities was as empty and thoughtless as ever. But men and women have again assumed their natural positions. After this war Europe will need many strong, true mothers who have again realized what the highest duty and the highest joy of woman is. A quickened religious life is indicated everywhere, and spiritual and moral values have come into the foreground. Only after the war is over will the experiences of the millions at the front become known.—Dr. Karl Löhmann, "Volkskrieg und Volkserziehung," *Geisteskampf der Gegenwart*, January, 1916. C. C. J.

Development and Catastrophe.—All the prophets of the new era dealt with catastrophic analogy as the dominant factor in the coming crisis. Yet just as the Christians of the first two centuries, so the Social Democrats found themselves forced to put in the place of catastrophe the idea of gradual development; both catastrophe and development are indispensable for a healthy process of progress. Life begins with the birth throes and ends with the agony of death. Catastrophe is only a sudden unveiling of the life-process. War, as a catastrophe, is only the dramatic climax of a fight long before in existence. It is foolish to speak of the bankruptcy of Christianity.

The present war, in all its cruelty, is neither more nor less Christian than the life-process of which it is a part. According to the prophets, from Amos to Carlyle and Ruskin, it is the crisis which ushers in the new. Religious faith, however, is necessary to give strength enough to hold out during the crisis and in the fight, to prepare the way for a new era, and to believe that the new will be the better.—H. D. Hall, "Entwicklungsprozess und Katastrophe," *Christliche Welt*, January, 1916. Z. T. E.

War and Human Progress.—War is being loudly proclaimed as necessary to human progress, the claim being advance on biological and historical grounds. When closely examined, the biological argument fails, for it is not an argument but an analogy, and an imperfect one at that. Recourse to the historical argument is not more satisfactory, for all that can be said to be proved by history is that a race which does not fight when a proper occasion arises is likely to be subjected or absorbed. But such an outcome does not prove its inferiority as regards culture. War necessarily involves a waste of material resources and a reduced vigor and efficiency of the next generation. It also entails a lessened attention to pure science and art and, through too much emphasis upon discipline, involves some loss of individuality and initiative. Progress must come, not through war, but through co-operation and mutual confidence that will remove the causes of war.—James Bryce, *Atlantic Monthly*, September, 1916.

E. R. B.

What Must Our Church Learn from the Present War?—The immobility and stiffness of the church have disappeared during the war. It has adapted itself to the needs of the people. For the future we do not expect a separation of church and state, but the church must become one of the people, one that is liberal, tolerant, and really serves. As such it can include the most conservative as well as the most liberal. The preaching of the evangelical church must be German in spirit; that is, there must be a better psychological interpretation of Christianity in the modern sense. The church must be a real one, that interprets God to man and shows the way toward the good. She must show the way in which love must go in war as well as in peace. She must be a constructive critic of all cultural values, for real culture always has a religious basis.—Dietrich Graue, "Was muss unsere Kirche im gegenwärtigen Kriege lernen," *Protestantische Monatsschrift*, April, 1916.

C. C. J.

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